

GRIEVOVS GROANES FOR THE POORE.

*Done by a Well-willer, who wisheth, That the
poore of ENGLAND might be so proui-
ded for, as none should neede to go a begging
within this Realme.*

*The Poore afflicted are,
So that they perish fast:
If now no order taken be,
Then Ruine comes at last.*



LONDON
Printed for MICHAELL SPARKE.

1621.

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TO THE RIGHT
Honourable, Right Wor-
shipfull, and worthy Company of
the *Virginian* and *Sommer-Iland*
Plantations.



RIGHT HONOURA-
ble, Worshipfull, and Wor-
thy: It is an old, and yet a true
Prouerbe, *Vis vnita fortior*,
United force is most vigorous:
I could haue commended this
poore *Fatherlesse* *Volumne* to
the simple perfection of some one man in eminence,
vnder whose shade it might obtaine a quiet rest.
But knowing your conioyned Society, doth extend
the branches of *Charity*, to a farther limit then some
one particular person, I am bold to present this Or-
phane to your tuition: assuring my selfe, that althogh
scandals may derogate frō the worth in this our home
bred Nation, your affection will finde it shipping to

transport it to the Land of security, where no biting Satyre dares assayle it with his enuious teeth, or censuring Critick, carpe to catch it with his Enigmatike braine. The reasons why this long obscured Offspring of Charity claimes your worthy particular Patronage, diuide themselves into a Tricotomie. The first Reason is drawne from the supposed parent, whose industrious seduline to the vast wombe of the Ocean, describes these two Lands, now Cities of refuge for poore impouerished persons. For his sake therefore, whose wisdome liues crowned with the Garland of Fame, though his bodie be buried in the Sepulcher of Obliuion, protect this his poore extant issue.

The second Reason, proceedes from the remarkable note of Christianity, which is Charity: For, by this (saith our Saviour) shal all men know that yee are my Disciples. As therefore you prize the segregation of your selues from woluish Worldlings, in Charity entertaine this submissiue petulent, prostrate at the Altar of your acceptance.

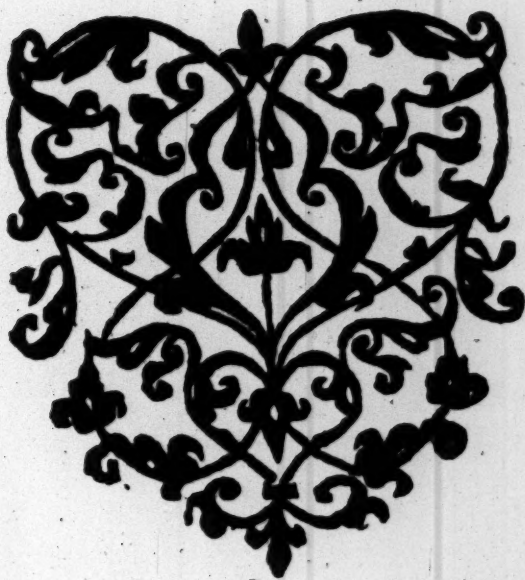
The third Reason, yssues from your continued and dayly exercise in the relapse of mean and decayed persons, by transporting of them to a Land, where they haue Corne which they sowed not, Vines which they planted not, and plenty which some of them deserved not.

Since

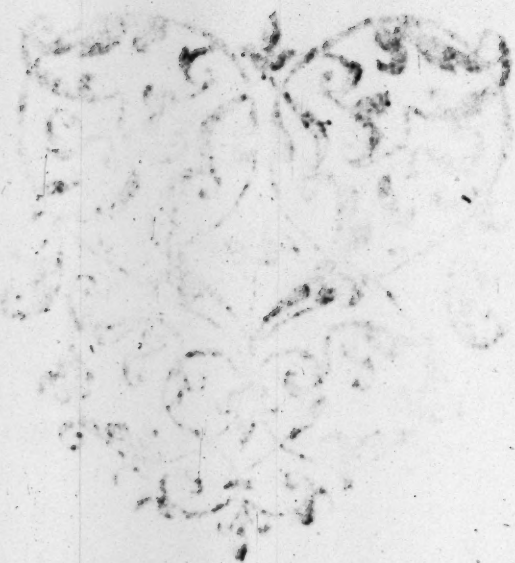
DEDICATORIE.

Since therefore, so many haue felt the reuiuing
heate of the Sunne-beames of your Charity, whose
very intrals blesse you; amongst the multitude of
these, let this tonguelesse Orphant be one, that by
its birth into the World, though it cannot speake, it
may proue your praise. Thus with my seruice, as ap-
pointed to speake for this infant, in the behalfe of it,
I rest a Well-willer to your Businesse.

M. S.



Since therefore, many have felt the meaning
of the same beames of your Charity, whose
of the number of the poor, amongst the multitude of
it, for this reason, I should be one, that by
in the world, though it cannot speak, it
in the world, as up. I am with you, as up.
I am with you, as up. I am with you, as up.
I am with you, as up. I am with you, as up.





A Diuision of the estate of the Poore.



THE poore of this
Common-Wealth
are of two sorts, viz
The impotent per-
sons not able to
releeue themselves
with their labor, &
the idle Rogues, a-
ble to maintaine themselves, and do their
Countrey good, if they were set on worke,
as the Statute Lawes of this Land prescri-
beth.

The impotent is the blinde, lame, woun-
ded souldier, fatherlesse childe, aged per-
son, or diseased by Leprosie, Dropsie, or
else visited with other greuous sicknesse,
not able to labour, to releeue themselves
sufficiently.

The Idle poore is the Theefe, the Rogue,
B the

the Rogue, the Strumpet, the sturdy Beggar, the Filcher, the Couzener, Cut-purse, and such like.

The Misery of the Poore, with the danger of their soules.

GR E A T is the misery that the Carkasses of the poore sustaine, as extreame hunger, pinching colde, pittifull nakednesse, great disdaine, strange surfeits, greeuous sores, deadly diseases, and painefull deaths : but greater and much more lamentable, is the daungerous distresse of their silly soules. For, they are the Slaues of Sathan, in the Galley of Idlenesse, fastened to the seate of Pouerty, with the Chaîne of Slothfulnesse, where extreame Cruelty, with his Whip of Necessity (whose biting Cords are Hunger and Cold) forceth them to haste the fearfull Voyage, vnto the dolefull Hauē of Hell, by greedie rowing with the Oares of Iniurious Wrongs, as Theft, Cozenage, Witchcraft, and such like : but I hope to see, that Serpent so encountered with that goodly Ship, called, *The good Gouernment of Eng=*

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England, and that *Loue* that good *Gunner* therein (with the *Powder of Zeale*) will so thunder forth those *Bullets of Iudgement* out of the battering peeces of the *Law*, that *Sathan* shall be enforced to deliuer those filly slaues out of his thraldome, and yeelde his huge Vessell, to remaine a famous monument, vntill the end of the World.

Excellently was that on-set giuen in the making of sundry Statutes, for the releefe of the Impotent, and setting the ydle on Worke: but if we consider how Negligence hath ouerthrowne that Famous Worke; wee shall finde, how *Selfe-Loue* is settled farre into euerie mans heart, and that we so hotly hunt after priuate *Gain*e, that wee freezing coldly, seeke not any Publike Profite. Wee play the sloathfull hand, loath to come out of a warme pocket, to heale and helpe to couer the whole bodie from pinching cold.

But come, come, deere Christians, let euerie man now bee more mooued with pittie. And according vnto their seuerall Callinges, so charitably to further some

(4)
good prouision, that the poore heereafter
may be otherwise releued, and not bee
forced to beg or steale for maintenance.
And the ydle so set on Worke, that they be
not compelled to runne about the Coun-
trei, haunting of Ale-houses, and vsing all
bad and wanton exercises, to driue away
the time withall. And let not Parishioners
do stl (as some do now) beare out theeues
in their theeuerie, for that they take their
prey with the Foxe, farre from his home,
which otherwise should charge the town.
Let them not winke at the matter, when
they finde the Theefe, and so the thing
stolne, nor make the Host of the Alehouse
their Constable, that diligent Setter for all
misorder, and Maister of mis-rule, their
cheefe Officer, to see good Order kepte.
Let them not suffer suspected persons, to
be playing in Ale-houses, especially in the
time of Diuine Seruice, nor play there for
more (at any time) then they haue honest-
ly gotten.

And, whereas many poore Parents be
so foolish, to plant their Children on the
root

(5.)
roote of ydlennesse, which will yeelde no
other fruite, but the Berries of Iniquitie;
whereby our Countrey is pittifullie and
greeuously pestered, with such as for want
of other Trade or meanes to liue by, doe
practise Robbing, Filching, Stealing,
Cozening, and such like. Now therefore,
I would heartily wish, that euerie Christi-
an (as his Calling serueth for that purpose)
should be some meanes, that ~~those~~ youth-
full plants, may be trained vp in some ho-
nest course of life; whereby they may here-
after get their liuings by some good and
lawfull meanes: so shall they greatlie glo-
rifie God, by their dutifull diligence in do-
ing of his will, ouerthrow the power of
Sathan by the confusion of Idlenesse: res-
cue those silly soules out of that Tyrantes
thraldome: and worke a publike profite
to the whole Land, by freeing it from that
extreame charge, to maintaine so manie
thousands of people without their labor.

(66)
*The Euill of Idlenesse, and what men
do for want of Exercise, and Main-
tenance.*

Idlenesse maketh mens bo-
dies the *Demeanes of the Diuell*:
for the bodie of an Idle per-
son is the Diuels home, Viz:
*Empty of Grace, swept of all Good-
nesse*; and so garnished with *Naturall Euils*,
that it may well entertaine Sathan, and se-
uen more as bad as himselfe.

The Euill of Idlenesse.

Idlenesse, is the head of that Serpent Sa-
than, which where it entreth, windeth in
his whole bodie, with all the poyson of I-
niquitie. For first, for want of exercise,
wee see idle people hunt and runne after
euill Company: seeke out disordered Ale-
houses, where they sweare and forswear,
Banne, Cursse, Blaspheme God, disdaine
good things, slander and backe-bite their
Neighbours, vse all vnlawfull Exercises;
tell

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tell Tales, that are taken for Tales, and lies
of others that are taken for truth, so setting
much variance, yea often among Friends,
and driuing away the time with the wret-
ched workes of Wantonnesse, and disfi-
guring themselues with the loathsome sin
of Drunkennesse. Then, for want of
maintenance, they practise Pilling, Pol-
ling, Promooting, Wrangling, Defraud-
ing, Robbing, Begging, Filching, Stea-
ling, Iuggling, Connicatching, Cosening,
False Dicing, and with such like shifting :
like Caterpillars, Waspes, and Droanes,
they eate and deuoure vppe the Fruites
and sweet Commodities of this Common-
wealth.

But how might I enlarge this Volume
(if I so entended) with painting foorth the
deformitie, which Idlenesse hath bred in
these Roguish Trauelling people, which
in their Common Whoredome, resemble
lawlesse Beastes; in their Cousening, Fil-
ching, Stealing, and Deuouring, imitate
vilde Vermine; in their Drunkennesse, do
shew

shew themselves loathsome Swine ; and in
Banning, Cursing, Forswearing, Lying,
Out-facing, and egregious Dissembling,
both with G O D and the World, painted
forth, the verie perfect pictures of Sathan :
O that Christian hearts can abide the sights
of these most greuous and monstrous E-
uilles.

Come then therefore, O yee painefull
Iudges, and carefull Iustices of this Land :
Yee watchfull Magistrates, and diligent
Labourers in the Lords Vine-yard : cut-
ting of the branches will not suffice, but
strike at the Roote (which is Idlenes) with
the Axe of Iudgement, and the flourishing
Tree of all Iniquitie, will quickly fade a-
way.

Reasons

19.)
*Reasons to releue the Impotent,
and to reforme the Idle.*

IF the body haue a lame and
withered foote, whereof it
can haue small vse, yet if it
bee whole and sound, and
the blood of the bodie hath the course
therein; wee see euery member is hel-
ping the same with necessaries, and as-
sisting the same from hurt: but beeing
infected with a running or rotting sore
or Thistela, that sharpe Corsies cannot
eate out the filthy corruption thereof:
then all the members (not regarding
the present paine) giue their consents,
that the same shall bee cut off with the
Saw of the Chirurgeon, least it bee the
decay of the whole body: Euen so the
Impotent with the lame foote, is to bee
defended and sustained by euery mem-
ber of the body of this Commonwelth;
hauing a will (although it want power)

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to

to requite the same. But the idle persons, infected with that running and rotting sore of Whoredome, Theft, Cozenage, and such like; must bee cut off with the sword of Iudgement, if the sharpe Corsies of Correction, cannot eate out the filthy Corruption thereof, least it runneth vp so neere the hart, that it overthrow and bring vnto ruine the whole body of this Commonwealth.

This Rotting sore hath runne farre of late, if wee consider how many of these people the Warres hath swallowed vp: How many of them are shipped to that famous Plantation of *Virginia & Sommer Islands*: How many the Iudgement of the Law hath turnd ouer: How many of them greuous diseases haue entled their dayes: How many haue perished in the fields: And how the realm is yet pittifully pestered with them: so that it is more then time for the *Eye*, with stedfastnesse to visit the same; the
Head

(11.)

Head with carefulnesse to deuise a help,
& the Hand with maruailous diligence
to minister it thereunto.

The Husbandman couereth close
his Hiues of Bees from colde stormes,
and setteth watchmen to preserve them
from the stinging Wasp and the ydle
Drone: Euen so our Soeraign Prince,
whose Highnesse Hiue is this Land, co-
uereth the same from the stormes of
Oppression; and setteth his Watchmen
to take away Waspish Theft, and Dro-
nish Begging: which if it were effected
(according to his Highnesse intention)
then no doubt, the labouring Bees
would worke with Comfort, Courage,
and Strength, filling the Hiue full of
Hony, his Highnesse Countrey full of
sweet Commodities.

The wise Housholding Husband-
man, will suffer no ydle persons in his
house, onely for two causes. First, hee

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know-

knoweth, it is a charge to maintaine
~~them that do nothing~~ And then, that
 those ydle people, with their Wanton
 and vaine Exercises, bring his whole
 houlholde out of Order. Euen so, let
 the Wise Husbandmen of this Com-
 mon-wealth, consider; That it is not
 onely a charge to the Land, to maine-
 taine so many thousands of those ydle
 people without their labour, but al-
 so it bringeth the whole Common-
 wealth so out of Order, that euery man
 wanteth now, that seruice at his Ser-
 uants hands, that heeretofore they haue
 had. For our yonglings heads, are al-
 wayes occupied with those wanton Ex-
 exercises, which they see ydle people day-
 ly deuise and practize.

The

THE POORE WITH

out Reliefe.

TOOKE with hearts of Cha-
rity, and eyes of pittie, vnto
the distressed estate of the
poore (good Christians) for
first, although the Commons with com-
mon Commodities in some Towne be
woorth an hundred, or two hundred
pounds a yeere, or more; yet the poore
of the same Towne, vnto the third part
of the Towne in number; shall not bee
thereby releued, to the value of fortie
shillings in a yeere. So are the Com-
mons surcharged by the Rich, and the
profit of their Towne lands, employed
to beare other common Charges with-
all.

And how may I complaine therewith
of the decay of Hospitality in our Land,
whereby many poore foules are depri-

ued of that releefe which they haue had heeretofore. The time hath bene, that men haue hunted after Worshipp and Credite by good House-keeping, and therein spent great part of their Reuenues: but now commonly, the greater part of their Liuiings, is too little to maintaine vs and our Children in the pompe of Pride: yea, and yet all is well if wee may maintaine that, though no Hospitallitie be maintained therewithall.

And thus, though the number of the poore do dailie encrease, all things yet worketh for the worst in their behalfe. For, there hath beene no Collection for them, no not these seuen yeares, in many Parishes of this Land, especiallie in Countrie townes; but many of those Parishes turneth forth their poore, yea and their lustie Labourers that will not worke, or for any misdemeanor want worke, to begge, filch, and steale for their

their maintainance, so that the Countrey is pittifully pestered with them: yea, and the maimed Soldiours, that haue ventured their liues, and lost their limbes in our behalfe, are also thus requited: For when they retorne home, to liue by some labour in their naturall Countrey, though they can worke well in some kinde of labour, euerie man sayeth, Wee will not bee troubled with their Seruice, but make other shifte for our businesse. So are they turned forth to Trauaile, in Idlenesse (the highway to Hell) and seeke their meate vppon Meares (as the Prouerbe goeth,) with Begging, Filching, and Stealing for their maintenance, vntill the law bring them vnto the fearefull end of hanging.

But our Sauour Christ hath taught vs Christians to do good vnto our Enemies, and shall we then do nothing for our Friends? If wee ought to loue them
that

that hate vs, shall we thus recompence them that haue ventured life and limbe for vs? No, no, for their good Seruice, let vs see their bodies heereafter better releued, and some good and godlie meanes vsed, to saue their soules from the Torments of Hell, that GOD may be better pleased, and those poor Soules that fight for vs, much more animated.

And I would wish all men to consider, that the Lord of Heauen, hath retained those poore Soules, with the hiring-penie of Life, that they might Labor in this his Vineyard or Commonwealth, and make it flow with all kinde of Commodities. Then may not wee which are Stewards, turne them forth of his seruice, to Cozen, Begge, Filch, Steale, & such like, excusing our selues, that it is a trouble to vs to keepe them in order, and so put vp the Lords allowance in our owne purses: For then, hee
ha-

17.
having tried and found vs vnfaithfull
with the dust of the earth, will neuer
trust vs with the heritage of heauen.

But no doubt some wil say, the fault
is in those poore people, that they are
not set on worke; they are either vn-
true, froward, unruly, slothfull, or some
such matter, which indeede I cannot
deny: but if there bee not the like, or
worse in vs, let vs be thankfull to God;
who thorough Grace hath made vs
Conquerors, of those naturall euilles.
And let not vs, because they of weake-
nesse, goe ouer the shooes in sin, shew
so much vnchristian Crueltie to them,
to thrust them ouer head and eares into
Hell, by forcing them to liue by vnlaw-
full meanes.

Can wee not content our selues with
the Priest and Leuite to see their misery
being thus robbed, bound, and woun-

D

ded

ded by that Theeuish Sathan, but wee
must much more cruelly, with our
swords of extremitie, smite them vnto
death? O when and where shall they
then finde, the Neighbour-hood of the
good Samaritanes, to binde vppe their
wounds with compassion, carrie them
home with troble, moue others to take
care of them, and prouide for them suf-
ficiently with charge.

*What filleth this Land with
Poore.*

THree kindes of Oppressions
much pestereth the same with
pouertie, Viz. The taking in to
the Lords hands of Coppy-hold Lands:
whereby many Housholders are vtter-
ly decayed.

Secondly, the surcharging of Com-
mons, so that the poore cannot haue a-
ny benefit of them.

And lastly, the purchasing of Land
vnto

vnto Land, vntill rich men get whole Townes into their hands: and then dispeopling the same, by letting downe of Houses, and turning forth of Tenants, they recouer the Commons from the poore, and make them their owne seuerals. And therewithall, they take the cheefe Commodities with ten or twelue Husbandmen, omitting the rest: whereas before that time vpon that Ground, were set on worke and maintained, not lesse then a hundreth men, women, and children: yet the Landlords had their rents duly paide them, and the poore amongst those Farmers otherwise provided for. This is the Incroachment, that will bring the woe of the Prophet vpon the Land.

Euen thus as you see, the poore man with that which heretofore he had, and of right should now haue, is swallowed vp into the rich mans possession: but let mee shew those people their folly, by a simple simile.

The subtle Fisherman hideth his Angling hookes in the backes of little Roaches, and draweth the same too and fro in the sight of deuouring Pikes (within the Water) .which after long dalliance, vnadvisedly swalloweth the same vp with greedines into their hungry bellies, and thinking themselves fully possessed thereof, the Fisherman draweth the hookes, pulleth them from their Fellowes, carrieth them vnto his home, fryeth them vppon the Coales, and with sharpe Vinegar maketh them dishes fit for his owne dyet. Euen so, that subtle Fisherman the Diuell, hath Hookes in the backs of all those Roch-like Little-loues, being heere vppon earth, drawne too and fro in sight of those deuouring people, which swalloweth them vppe with all greedynesse into their vnsatiable possessions.

But let them know, that when they
think

thinke themselves fully possessed of
 this their prey, and say with the Rich
 man, Now soule take thy rest, the Fi-
 sherman-like Diuell by the strength of
 the strings of Gods vengeance and Iu-
 stice, will drawe the Hookes of death,
 pull them from their fellowes, carrie
 them to his homely Hell, dresse them
 after a diuellish fashion, fry them vvith
 vnquenchable Coales : and so fowled
 and soaked in the sharpe sawce of Gods
 euerlasting wrath, he will make them a
 dish whereon he will feed, world with-
 out end.

Yet I hope the L O R D E of his
 mercie, will breathe nowe yppon the
 bodie, the blessed quickening spirit of
 life, that all the members hauing their
 senses so restored, may perfourme
 theyr seuerall duties: to the helpe, suc-
 cour, and sustentation one of another:
 which G O D graunt for his owne
 Glorie, the peace of his Church,

the Joy and pleasure of our Soueraigne
 Prince, the releefe of the needie ; and
 the publike Honour and profite of
 this Christian Common-
 wealth.

FINIS.





THe Figge-tree without fruite,
yet flourishing Leaues did beare:
Our Sauour Christ did Curse,
which may make vs feare
That beare the Leaues of Light,
professing much his Name:
And yet small Loue do shew
to them that neede the same.

